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worlds. Dr. Morgan realizes this partly when he writes (p. 212), "He [Paul] has not fully grasped the distinction between symbol and efficient cause, or its far-reaching importance."

This phrase, "has not fully grasped the distinction," is the key to much more than the obscurities in Pauline sacramentalism. It is the key to very much in Paulinism, and Bousset's chief failure lies in ignoring this and in insisting on too close a unity in Paul's thinking. There is not "a" Pauline theology. There are at least two, one based on Jewish categories and the other on Hellenistic. Older expositors endeavored to force everything into a scheme deducible from Pharisaism, but Bousset has run into the opposite error of ignoring the extent of genuinely Jewish thinking in Paul. The result is a distorted picture, which makes too absolute a cleavage between the various stages in the earliest Christian development. Bousset's presentation is wonderfully clear and attractive, with its sharply defined strata, but this very sharpness of definition is untrue to the nature of theological development.

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## A THEOLOGY FOR THE SOCIAL GOSPEL

Like a breath of fresh air from the living world the message of Professor Rauschenbusch's book sweeps through the musty halls of the conventional theological edifice.<sup>1</sup> Its virility and originality eloquently testify to the great loss which Christian thinking has suffered in the recent death of the author. It compels attention to phases of life and experience which, although of primary importance today, found little or no place in the traditional expositions of Christian convictions. It cannot fail to stimulate everyone to profitable thinking. As Professor Rauschenbusch himself said, "This book had to be written sometime." The host of Christian ministers who are beginning to feel the importance of the social point of view will be grateful that the pioneer interpretation of the social gospel was undertaken by one who embodied so pre-eminently in his life the spirit of that gospel.

The social gospel represents a moral passion for the welfare of men rather than a supreme concern for one's individual salvation. The fundamental ideas underlying our inherited theology are mainly those

<sup>1</sup> *A Theology for the Social Gospel*. By Walter Rauschenbusch. New York: Macmillan, 1917. 279 pages. \$1.50.

which concern the individual's relation to the God of the universe. Man's nature and destiny are judged in relation to a metaphysical doctrine of God. Professor Rauschenbusch completely reverses this order of thinking. He is first of all concerned to know the moral and religious facts of man's life in its social relationships. The content of his religion is derived precisely from the social interests which lie so close to his heart. He has almost nothing to say about God as a cosmic being. It is only in so far as God is concerned with human welfare that this social theology has any place for him.

The discussion begins with the doctrine of sin. If it be true that this age is lacking in a sense of sin, the reason for this lack is to be found in the persistence in theology of the pale abstraction called "sin" in the standard textbooks rather than in any such "new theology" as is here suggested. Because of the attempt to trace all sin to Adam "theology has had little to say about the contributions which our more recent forefathers have made to the sin and misery of mankind. The social gospel would rather reserve some blame for them, for their vices have afflicted us with syphilis, their graft and their wars have loaded us with public debts, and their piety has perpetuated despotic churches and unbelievable creeds." The social point of view makes terribly real the transmission of sin. Hurtful ideals become embodied in social sanctions, and every child is thus inevitably educated in such a way as to become a partaker in the evils which ought to be eradicated. Rauschenbusch's exposition of the social conception of sin is one of the most original and valuable contributions of the book. It is further expanded in a powerful chapter entitled "The Superpersonal Forces of Evil." Social groups possess a psychological character and exercise a potent compulsion over the thoughts and actions of men. Because states are what they are, citizens of those states are now engaged in mutual slaughter, although the individuals on one side of the battle have no grievance against the individuals on the other side. Business is so organized as inevitably to draw men into the competitive struggle where generosity gives way to shrewdness. The superpersonal realms may have evil or good characters. No individual can live in defiance of their standards. Unless these social groups shall be righteous, individual righteousness is difficult, if not impossible. In the place of the Kingdom of Satan which has played so large a part in the theology of the past, Rauschenbusch would put this social "Kingdom of Evil." Salvation means rescue from its power. But such salvation can come only through social redemption. The superpersonal forces must come under the

"law of Christ" if Christian life is to be made completely possible for individuals.

The positive counterpart to this Kingdom of Evil is the Kingdom of God. To be saved means to belong to this kingdom. Professor Rauschenbusch holds that the central idea in the teaching of Jesus was that of the kingdom. He traces the inadequacy of theology in the past to its neglect of this fundamental doctrine. "If theology is to offer an adequate doctrinal basis for the social gospel, it must not only make room for the doctrine of the Kingdom of God, but give it a central place and revise all other doctrines so that they will articulate organically with it" (p. 131). Traditional Christianity shifted emphasis from the kingdom to the church. It thus lost the revolutionary and democratic idealism which belongs to the conception of the kingdom, and in consequence became the custodian of special privilege. "The Kingdom of God breeds prophets; the church breeds priests and theologians" (p. 137). "It [the kingdom] sees, not doctrines or rites to be conserved and perpetuated, but resistance to be overcome and great ends to be achieved" (p. 140).

Since the conception of the kingdom is thus made normative, it is important to know just how it is defined. It is here that those who are sticklers for exactness will find a weak place in the system. There is no careful exegetical or historical study to determine precisely the content of the phrase as Jesus used it; yet Jesus is valued as the "initiator of the Kingdom." "The Kingdom of God is humanity organized according to the will of God" (p. 142). This involves "the divine worth of life and personality" and "a progressive reign of love in human affairs," expressing itself in the elimination of exploitation of men and the establishment of a democratic society with equal opportunities for all. This conception, while undoubtedly expressing fundamental emphases of Jesus' own idealism, is easily seen to be really the expression of the author's own social hope. This ideal unquestionably has been stimulated and developed by a study of Jesus' teachings, but it comes quite as truly from the human appeal of modern life. While the noble message of the book is actually derived from the living prophetic experience of a modern Christian, the attempt to propound it all under the authority of Jesus leads to historical difficulties.

The significance of Jesus is sought in the fact that he was the "initiator of the Kingdom of God." In his Christology Rauschenbusch shows the strong influence of the Ritschlian point of view. Jesus appears as a unique individual who taught a perfect theology so far as the social

gospel is concerned. This originally perfect Christianity was soon corrupted by "that wave of 'Hellenization' which nearly swamped the original gospel" (p. 147). As initiator of the kingdom, the important thing about Jesus is his moral will and his social sympathy. It is his "unity with the will of God" rather than a divine essence which describes his significance. Schleiermacher's definition of Jesus in terms of a perfect God-consciousness is reproduced with the social rather than the individual-mystical emphasis. "Jesus experienced God in a new way." "This consciousness of God which we derive from Jesus is able to establish centres of spiritual strength and peace which help to break the free sweep of evil in social life. Jesus set love into the centre of the spiritual universe, and all life is illuminated from that centre" (p. 154).

With these ideas the theology of the book is virtually complete. It might be summarized as follows. We find ourselves living in a social world where evil is active on every hand thwarting human welfare. Religion should deliver us from these evils. Jesus has provided deliverance by giving to men the ideal of the Kingdom of God and above all by initiating such a socially creative regenerative attitude that in his ideal and especially in his personal life there is communicated a moral power and a spiritual enthusiasm which will purify men from evil passions and bring them together in the fellowship of the kingdom. This means not only personal transformation, but the redemption of evil superpersonal forces.

The last few chapters of the book are secondary in importance. To the reviewer it seemed that the principal reason for including them was that the author found before him certain time-honored theological terms, such as revelation, the Holy Spirit, the sacraments, and atonement, and determined to show how these might receive a social interpretation. Revelation is the prophetic spirit animating every social reformer. Baptism and the Lord's Supper are rites which have been sadly perverted in the history of the church, but which might become symbols of a social consecration. Eschatology has indulged in orgies of uncontrolled imagination, but may be redeemed if it expresses faith in a future dominated by social justice. In this connection Professor Rauschenbusch gives us a delightfully suggestive modern picture of the doctrine of future retribution when he portrays those who have exploited others sentenced in the next life to make good the social wrongs which they have inflicted in this life. It is a gospel far richer in spiritual content than the crude picture of heaven and hell with

which we are familiar. The final chapter on atonement is an effort to give social significance to the death of Christ. In what sense did Jesus bear our sins? The social point of view enables us to see that Jesus was killed by social forces. Ecclesiastical narrowness, political corruption, miscarriage of justice, the mob spirit, militarism, and class contempt were really responsible for the death of Jesus. But these are superpersonal forces which are active to a greater or less extent in all men. In so far as we keep them alive we are guilty of the very sins which put Jesus to death. It is not a forensic or a vicarious penalty which Jesus bears. It is the actual consequence of the actual sins of which we are guilty. The redemptive power of his death is found in its capacity to evoke repentance from us, in its revelation of divine, self-sacrificing love, and in its reinforcement of prophetic religion. In this exposition comes a curiously anthropomorphic representation of the effect of the death of Jesus on God: "The death of Jesus must have been a great experience for God. . . . If the principle of forgiving love had not been in the heart of God before, this experience would fix it there. If he had ever thought and felt like the Jewish Jehovah, he would henceforth think and feel as the Father of Jesus Christ" (p. 264). With this may be compared another statement: "He [Jesus] not only saved humanity; he saved God. He gave God his first chance of being loved and of escaping from the worst misunderstandings conceivable" (p. 175). One wonders if such statements would have been made if the author had not been laboring under the apologetic necessity of giving some kind of content to the traditional conception of the atonement as removing an obstacle to God's ability to forgive.

This brings us to a concluding remark concerning the method of theologizing employed. The social conception, which is so admirably evident in the content of the message, has not been carried over into the realm of method. The author gives us a social gospel but not a social way of theologizing. The norm for theology is the Kingdom of God, which was central in Jesus' thought and teaching. But this normative place of the kingdom in theological thinking rests back on the socially unexplained divine initiation of the kingdom by Jesus. "The Kingdom of God is divine in its initiation, progress, and consummation. It was initiated by Jesus Christ, in whom the prophetic spirit came to its consummation, it is sustained by the Holy Spirit, and it will be brought to its fulfilment by the power of God in his own time. . . . The Kingdom of God, therefore, is miraculous all the way, and is the continuous revelation of the power, the righteousness, and the love of God" (p. 139).

Would not Catholic theology say almost exactly the same things about the church? This is the language of a theology which justifies its doctrines by appeal to a superhuman authority rather than by consulting the exigencies of social life. The method of theologizing demanded by the social gospel would consist in such a historical exposition of growing life as to make self-evident the principles which must receive worshipful attention if humanity is to be rightly served. The strongest portions of the book are those in which this straightforward, prophetic interpretation of social situations is given. But the influence of the Ritschlian point of view has prevented Rauschenbusch from that thoroughgoing historical-social interpretation which would connect the present situation with the past out of which it grew, and at the same time suggest the better future which is the goal of our faith and hope. The actual content which is given in the book to the Kingdom of God is so modern, so compatible with social historical interpretations, so completely devoted to the religious needs and opportunities of the modern world, that the methodological retention of an appeal to a socially unexplained authority suddenly invading history in the past has little real effect on the actual exposition. An ounce of such virile, inspiring religion is worth a pound of methodology. The author has rendered a great service and will deserve the gratitude of hundreds of Christian leaders and teachers who are becoming aware that the social gospel possesses power and inspiration such as are found only in great periods of religious revival.

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### A STUDY IN SCHOLASTICISM

In recent years there have been four prominent works devoted to the history and content of mediaeval scholasticism: those by Father Denifle, by Clemens Bäumer, by the Belgian professor De Wulf, and by R. Seeberg, in the seventeenth volume of the new *Realenzyklopädie*. Of these writers, the first three are Catholics, the last Protestant. But all of these works have handled the subject along the old lines and were not distinguished for novelty of treatment. They were works of erudite but conventional interpretation.

Unless the reviewer is in error of judgment, the present work<sup>1</sup> marks a new point of departure and a wholly new and original method of

<sup>1</sup> *Vorgesichte und Jugend der mittelalterlichen Scholastik: eine kirchen-historische Vorlesung*. Von Franz Overbeck, aus dem Nachlass herausgegeben von Carl Albrecht Bernoulli. Basel: Schwabe, 1917. xii+315 pages. M. 7.